Earth raining vpon Heauen.

A SERMON PREACHED

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BY

VVILLIAM VVORSHIP, Doctor in DIVINITIE.

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TO MY GOOD Friend, Mr. Doctor *Hall.*

SYR: *the combination of* Zeale *and* Learning, *wherewith* God *hath honoured you: together with your Loue, imparted kindly to mee by* Letter, *haue beene the Allectiues to this* ſmall Remembrance. *Wherein I couet to ſhew my* Thankefulneſſe, *and the* great Reſpect *I deſeruedly beare you. I know mine* inſufficiencie *to performe much on the beſt tearmes; much leſſe, at this time, being worne with* tedious Sickeneſſe, *by the meanes of a* groſſe *and* cruell *Ayre. Yet, it pleas'd the* Lord *to proſper this poore* Indeauour *at the* Deliuerie; *and who can tell, if hereafter* Hee *will bleſſe it, to the* winning of ſome Soule? *O, if* Hee *doe, what a ſweet Addition ſhall it be to his*

former mercies. This gracious GOD *aſsiſt vs by his* Spirit, *incourage vs daily in the courſe of our* Miniſterie; *that ſpending our ſelues for the good of his* Elect, *wee may one day* ſhine like Starres, for euer and euer. *Amen.*

Your vnfayned Friend

WILLIAM WORSHIP.

THE TEXT.

LVKE 7. 37. 38.

37 *And behold, a Woman in the Citie, which was a ſinner, when ſhee knew that Jeſus ſate at Table in the Phariſes houſe, ſhee brought an Alabaſter-Boxe of Oyntment:*

38 *And ſhee ſtood at his feete, behinde him, weeping, and began to waſh his feete with teares, and did wipe them with the hayres of her head, and kiſſed his feete, and annoynted them with the Oyntment.*

OVr Sauiour *Chriſt* was inuited by a *Phariſee* to eate. Hee went. For meate and drinke? No: Yes: It was his *meate* and drinke *to doe his Fathers will*, to conuert Iohn. 4. 34.

and comfort *Sinners*, as he doth in this *Story*. VVhere is a *Watch-word* [*Behold*,] and a *Deuout Party*, largely deſcrib'd: by her *Sexe* [*a woman*] by her *Place* [*in the Citie*,] by her *Reputation*, [*a Sinner*,] by her *Faith*, [*when ſhee knew that Ieſus ſate at Table in the Phariſes houſe, Shee went to him*,] by her *liberall Intent*, [*ſhee brought an Alabaſter-Boxe of Oyntment*,] by her *Humilitie*, [*ſhe ſtood at his feete*,] by her *Modeſtie*, [*behinde him*,] by her *godly Sorrow*, [*weeping*,] by her *Increaſe of that ſorrow* [*ſhe beganne to waſh his feete with her teares*,] by the *Neglect of her ſelfe*, [*and did wipe them with the hayres of her head*] by her *Loue* [*and kiſſed his feete*,] by her *Bountie*, [*and annoynted them with the Oyntment*.

Thus am I imbarqued for a long Voyage, and am to paſſe the *Magellan Straits*: but my comfort is, I ſaile in the *DESIRE*, where the *Word* is my *Compaſſe*, and the *Lord* my *Pilot*.

[*Behold*.] This particle, *Behold*, is ſometime in Scripture *Repletiue*, but in this place *Demonſtratiue*, importing *Attention* and *Admiration*.

ration. The *People* muſt at one time attend two *Preachers*; the *Man* in the black gowne, that deliuers the Meditations of his heart, and the mighty GOD, whoſe Chaire and Pulpit is in Heauen. About the Heart (ſaith *Columbus*) are two Eares, a Right one, and a Left, both thin-skin'd, and anfractuous: whoſe vſe, in *Reaſon*, is to preſerue the *Hollow* and *Arteriall* veynes from burſting; in *Diuinitie*, to teach vs to draw vp our Hearts to our Eares, that the word may pearce both at once. The end of all our Senſes, is to bring vs to *Chriſt*, but of *Hearing* chiefly, as being the ſence of *Diſcipline*. The Goſpell for the eare, the eare for the Goſpell, and both for the *Conſcience*. So that to *attend*, is to *heare, meditate, practiſe*. For as *Art* without *Nature* is lame, *Nature* without *Art*, blinde, and both without *Experience* fruitleſſe: ſo *Hearing* without *Meditation*, is windie, *Meditation* without *Hearing* erroneous, and both without *practiſe*, vneffectuall.

De Re Anat. lib. 7. c. 1.

Plut. Mor. 1.

Beloued, not *I*, but th'*Euangeliſt*, not *He*, but GOD inioynes you to attend: if I thought you

you would not, I would call vpon the dead *Element* to hearken, and crie out with the Prophet *Ieremie*, *O Earth, Earth, Earth, heare the word of the Lord.*

Ierem. 22. 19.

Further, this, *Behold*, implyeth Admiration. Things are wondered at, eyther for their *greatnes*, or *rarenes*: both these are conspicuous in this Example. Beholde *an huge Whale*, a *liuing Mountayne of finne*, a *mightie Sea-monster* caught in the silly Draw-net of the *Gospell*, and the Cords vnbroke, and the *Mashes* whole, because the *Fishers* name is VVONDERFVLL. Behold a *Blacke-Moore* waxt white, a *Leopard* made spotles, a merry *Larke* turn'd to a groning *Culuer*: Behold a modest boldnes, a ioyfull sadnes, an acting passion, a speaking silence. Behold *one weeping*. Is't such a matter to see one weepe? A great matter to see one weepe for sinne. This of the *Watch-word*.

Isaiah. 9. 6.

The *Deuout Partie* followeth, who is first described by her *Sexe* [*a woman.*] If you aske *What woman?* *Austen*, *Gregory*, *Beda*, tell you *Mary Magdalen*: others doubt: heere godly

Ignorance

Ignorance is safest. The Lord, for iust causes hath concealed her *Name*, as he did the *Syro-Phœnicians*, her *Parallel*. Suffice it vs, that a *woman* must reade vs a Lecture of *Repentance*. Doe wee scorne it? But *Apollos* disdain'd not to be *Catechiz'd* by a *woman*, and *women* (saith *Bernard*) were at *Christs Resurrection*, *The Apostles of the Apostles*. As proud as we are, we are sent to the *Crane*, and *Swallow* for Instruction, and (by your leaues) to that little, leane, creeping *Thing*, *the Pismire*. VVhat beauteous floure, what medicinall hearb, but may be found in the *Womans garden*? May we not learne *Meeknesse* of *Sarah*, *Fortitude* of *Deborah*, *Patience* of *Naomi*, *Humblenesse* of *Hanna*, *Wisedome* of *Abigail*, *Zeale* of *Elizabeth*, and all these *Graces* of the *Virgin Mary*? O that our *women* would tread in these steppes! No: they will not, they care not, they degenerate, they goe like *men*; and some feare they will shortly ride after that ill-fauour'd fashion, vs'd in this *Realme*, before *Richard* the seconds *Queene* came from *Bohemia*. Harke, yee *Gramma-*

Matth. 15.

Super Cant. Ser. 75.

Ierem. 8. 7.

Prouer. 6, 6.

The Annals of England.

rians; Hic mulier, ere long, will be good Latin. VVell, ſince they will not ſew by theſe *Samples*, I will ſend them *Latimers Handkerchers*, and worke *woes* in *Chayne-ſtitch*, as the Prophet *Ezechiell* hath taught me.

Ezech.16. 23.

The ſecond branch, is this good *womans Place of abode*. She was a *Citizen*. Of what Citie? Some ſay *Nain*, ſome *Ieruſalem*: we cannot point downe on any one. It is like her worſt ſtaynes were *Citie-ſinnes*, for, the *Country* (vſually) ſinnes more bungerly than *Corporations*. Mightineſſe of ſtate, frequencie of ſtrangers, multitude of people, curiouſneſſe of Arts, heapes of riches, ſumptuouſneſſe of buildings, ſtore of prouiſion, ſtrength of munition, make *Cities* ſettle vpon their *Lees*; and yet not they, but their *abuſe*. *O harlot Ieruſalem! O bloudy Niniueh!* they be the words of the Prophet *Ezechiel*, and *Nahum*. *Diana* at *Epheſus*, *Laïs* at *Corinth*, *Mahumet* at *Conſtantinople*, *Antichriſt* at *Rome*, at *Venice* nothing but *Pride*, becauſe *Venice* is nothing but *Riches*, but at *London*, *Omnia benè*. Farre be it from mee

Ezech.16.33. Nahum 3. 1.

to

to be blowne vp with ſuch a *Gunne-pouder-zeale*, as to forget the *honour* of that *Place*: yet this I muſt tell them, that as *the great ſickeneſſe*, ſo the *great ſinnes*, ordinarily, are from them deriued to the *Countrey*.

The *Reputation* of this *woman* comes next to be ſcanned. She was counted *mercenary*, a notorious ſinner, a *whipſter*. Yet, loe, *ſhee* is now become an *honeſt woman*. Vpbraid her not then with her former lewdneſſe, but giue *God* thankes for her preſent goodneſſe. The Lord hath forgot, & ſhall we remember? The *Angells* reioyce, and ſhall wee be ſullen? A graceleſſe *woman* (ſaith a *Father*) that had long inſnared a young *man*, now conuerted, ſpeakes to him familiarly, as he goes by. He regardes her not. She replies, *Ego ſum*; Its I. He anſwers, *At ego non ſum ego*, *But I am not my ſelfe: I am not as I was, I was not as I am.* There were ſome of the *Corinthians*, *Idolaters*, *Adulterers*, and (which I tremble to vtter) *Buggerers*: and yet they were *waſhed*, yet they were *ſanctified*, yet they were *iuſtified*. *VVho would deſpaire* (ſaith *Ambroſ.*

1 *Cor.* 6. 11.

In feſt. Mar. Magdal.

Bernard) when ſuch great *ſinners obtayne not mercy* onely, but *glory*? Did not *Rahab*, the *Harlot*, recouer her ſelfe? I dare ſay more, (and S. *Matthew* will beare me out) *Chriſt* himſelfe deſcended from her, and from *Thamar* too: to ſuccour *ignoble birth*, ſaith *Chriſoſtome*, to comfort *diſtreſſed ſoules*, ſaith *Ierome*. Here let vs pauſe, and ſigh, and ioy: ſigh at our ſinnes, ioy at the wondrous loue of our *Sauiour*, who for our ſakes became a *worme*, and no *man*, the very *ſcorne of men*, and *contempt* of the *People*.

In Math.

Pſal. 22. 6.

But let vs now weigh this *womans Faith*, ſo highly commended afterward by our *Sauiour*. Thus ſhee reaſons: *Chriſt Ieſus* diſdaines not to eate with the *Phariſes*, (to whom, of his goodneſſe, hee preferres vs *Harlots*,) *therefore* will I to him, and importune him for *mercy*. I know theſe haughtie *Sectaries* will mocke mee, and all the *Towne* and *Country* will ring of mee; but I am ſo ſicke of *Sinne*, and feele ſuch *Conuulſions*, that I dye, alas, vnleſſe I repayre to him. And in truth, *ſhee* had periſhed, had *ſhe* not imbra-

imbrac'd him : for, no other *Name* was there vnder *Heauen*, by which *ſhee* could poſſibly be ſaued. If a *King* be diſpleas'd, (thoúgh his *Wrath* be like the *Roaring of a Lyon*) yet, *Force* may encounter him, or *Friends* intreate him, or *Muſicke* ſtill him, or *Eloquence* perſwade him, or *Promiſes* winne him, or *Riches* tempt him, or *ſomething* preuayle with him : but when *fire* is kindled in the wrath of *The Lord of Hoſts*, that conſumes the *Earth*, and burnes vnto the bottome of *Hell*, what *Creature* dare ſtep forth to looke him in the face, much leſſe to parle with him, and leaſt of all, to grapple with him? Dare Man? Like enough; for hee is a *proud Worme*, and will lift vp his *Neb*, but the *Lord* can ſoone tread him into ſlime. But (perhaps) he will offer him heapes of *Coyne*, and thinke to buy out his *Sinne* with *Siluer*. No: *Gold* and *Siluer* are *corruptible things*, and the *Samuel* of *Heauen* will take no Bribes. Now how *rare* this *Faith* is (howſoeuer the *World* thinkes nothing more common) the *Chriſtian* in his

Acts 4. 12.

Prou. 19. 12.

Combat, findes by experience. Before hee commit *ſinne*, the *Serpent* tels him, hee ſhall not dye at all; and, come what will come, it is but *Beleeuing in Chriſt*: but when he hath yeelded to the temptation, then he ſhewes him *Halters*, and *Kniues*, and *Poyſons*.

And thus (no doubt) the *Deuill* inſulted ouer *Dauid*, when he was in penning the *one* and *fifteeth Pſalme*. VVhy, how now *Dauid*, are you fallen to a *Pſalme* of *Mercy*? Are you at laſt come to whyning and puling for your ſinnes? O, *Sir*, you ſhould haue lookt better about you: it is now too late to call againe yeſterday. Thou arrant *Hypocrite*, how dar'ſt thou lift vp thoſe eyes, thoſe *adulterous* eyes to Heauen? How dar'ſt thou ſpread thoſe hands, thoſe *murtherous* hands before the *Lord*? VVhat? the *King*? the *King of Iſrael*? a *Prophet*? and play the *Beaſt*? Is your *Zeale* and *Dancing before the Arke* come to this? And would no leſſe *ſinne* ſerue thy turne than *Adulterie*? Could not thine owne wife, nay wiues ſuffice thee? Is the breach of holy *Matrimony* nothing? No,

no,

no, it was nothing, and therefore to make it ſomething, thou laſheſt into *murther*, and chaineſt thy *ſinnes* together. But, if thou wilt needes kill, I hope it ſhall be ſome *Philiſtine*. Calſt thou *Vriah* a *Philiſtine*? Thou *Tyrant*, thine owne Conſcience tels thee, it was thy *Subiect*, thy faithfull, honeſt, and valiant *Subiect*, whom craftily thou caldſt home, and all to hatch thy *Cuckowes-egg*, by ſame token thou mad'ſt him *drunke*, and thou neuer the better, and hee much the worſe. Ah Sir, who would haue thought that *Dauid* could play ſuch prancks? Thy other *ſinnes* I haue vpon *Record*, and they be forth-comming, but theſe will I write in a *paper by themſelues in Text-letters*, and pinne them on the *Curtaine* at thy *Beds-feet*, when thou lieſt a dying. And ſo farewell for a ſeaſon. 2 Sam. 11. 13.

I proceede to this *Womans liberall Intent*. She goes not empty-handed, but takes with her a *Boxe of Oyntment*, with full purpoſe to beſtow it on *Chriſt*. The *Boxe* is *Alabaſter*, ſo called of *A*, the *priuatiue particle*, and

λάβειν

λάβεν, as *hard to be held for the ſlippirineſſe.* A fit Veſſell for ſuch piercing *aëriall* matter. The *Oyntment* was not *groſſe* and *ſophiſticate*, but pure and coſtly, being (to ſpeake in the *Schoole-mens* phraſe) *Refrigerativum, Delinitivum, Confortativum, Cooling, Suppling, Refreſhing*, chiefly with the *odour*, which was like the ſweet ſent of *Muske, Ciuet, Amber-Greece.* This was her *Preſent* reſolu'd vpon for *Chriſt*, not in opinion of *Merit* (for that were to proffer him the *Nard*, and to throw the *Alabaſter* at his head) but in token of the *ſoundneſſe of her Faith*, the *truth of her conuerſion*, and the *dearneſſe of her affection to him*, who had already giuen her *hanſell* of his abundant mercies. A notable *Patterne* and *Platforme* of *Chriſtianitie*, declaring that good thoughts muſt be nouriſhed by *continuance*, fortified by *Prayer*, and not iuſtled out by *rouing cogitations.* For a *diuine motion* kild ſoone after the *conception*, is like an *Embrio*, vnkindly periſhing in the wombe. But that we may build on a ſure foundation, we muſt looke that our purpoſes haue ſubſtantiall

tiall *Originals*, *Directions*, *Ends*, since *Aduerbs* in *Scripture*, are more *forcible* than *Nownes*, and *Benè* better than *Bonum*. This churlish *age* admits no thought of *Spiknard* for *Christ*. VVhat, nothing to carry him? *Nothing*. VVhats the cause? VVant. True, want of *Deuotion*. For otherwise the *poorest* man hath two *Mites* to giue him, his *Soule* and his *Body*. But passe wee on to this *Christian* womans *Humilitie*.

Shee stood, that is, *she remayned at his feet*, for so *standing* is taken in the *seuenth* of the *Acts*, the 55. *verse*, and in other places. The *Foote* is the lowest part of the body, and is opposed to the *Head*, the principall member for *Order*, *Perfection*, *Vertue*. This silly wretch is here stooping to the ground; in abasement of her selfe for her grieuous offences: for *Humilitie* thinkes nothing more strange, and incredible, than the report or *suppos'all* of her owne worthinesse. A vertue so honourable, that *Pride* (her enemy) vvill striue to resemble her. The *Virgin Mary* (saith *Bernard*) was adorned with *three*

flowers, the *Violet*, the *Lilly*, the *Roſe*, with *Humilitie*, *Chaſtitie*, *Charitie*. And, in truth, all *Graces* looſe their gloſſe and brightnes, goe not *Humilitie* before them, beſide them, after them. Downe then, *proud heart*, that neuer yet felſt the weight of *Sinne*, the wrath of GOD, the wound of *Conſcience*: downe on thy knees, this day, this night, leaſt thou be in thy winding-ſheet, in thy graue, & in the fire of *Hell* by to morrow. Say vnto the Lord, in the anguiſh of thy ſoule, Lord, I am a wretched, & wofull creature, I am nothing but *ſinne*. *Sin* in the wombe, *ſinne* in the birth, *ſinne in the* cradle, *ſinne* in my youth, *ſinne* in my riper age; blinde in iudgement, dull in memory, ſtubborne in hart, wayward in affection, vain in words, peruerſe in manners; an outragious Swearer, a damnable *Mock-preacher*, a curſed *Sabbaoth-breaker*, a *Theefe*, a *Barabbas*, a *Viper*, a *Carrion*, ah *Lord*, ſo loathſome, and ſo full of poyſon, that I know not how to expreſſe my vileneſſe.

There followeth the *Modeſty* of this *Saint*. *She ſtood behinde him*. Shee dare not preſume

to

to behold his countenance, but (like the *woman with the bloudy Issue*) comes stealing *behinde him*, with a trembling hart, and blushing hue (the colour of vertue.) And here (as euery where) behold a wonderfull alteration. She had beene wilde, and audacious, giuing her members *seruants to vncleannes*: dallying with her hands, minsing with her feete, smiling with her cheekes, glancing with her eyes, flaring with her haire, kissing vvith her lips, impudent in all, and all to make others impudent: but now she is ashamed of her selfe, and creepes at the backe of this noble *Guest*, with eyes so demisse, & gesture so modestly composed, as if *Bashfulnes* it selfe were confined to her *person*.

Marke 5.27.

Rom. 6. 19.

Then, let vs here cast our eyes on this *Shamefastnes*: a *passion*, in *yong-men* commendable, in *women* admirable, which *good men* neede not, but by accident, which *old men* would not haue, which *bad men* cannot haue. I will shew you (if you please) her *Picture*, drawne by a cunning hand, aboue *foure hundred yeeres agoe*, and the *Table* yet

Bernard. ad Mil. Temp.

ſound, and the *colours* freſh. She is *the Siſter of Continencie, the Diſcouerer of Simplicitie, the Lampe of Chaſtitie, the Defender of Puritie, Conſciences Glory, Fames Keeper, Lifes Honor, Vertues Seate, Natures Praiſe, Honeſties Cogniſance.* Yet as *louely* as *ſhe* is, *ſhe* is little ſet by in this *ſenſuall* age, which ſpending it ſelfe in bruitiſh pleaſure, hath a face of Braſſe, though *Shame*, by *Nature*, be intail'd to *Intemperance*, as a vice moſt repugnant to humane excellencie.

Time and *Deſire* now haſten vs forward to this womans *godly Sorrow*, vvhich ſhe teſtifies by *teares*, the *dew of Grace*, the *ioy of Angels*. The *Compunction* of the wicked is eyther *Ceremoniall* or *Deſperate*: from vvhich this differs, both in the *forme*, as being a *true griefe*, allayed by the comforts of the *Goſpell*: and in the *effect*, as comming to GOD, when the other flyes from him. The *Attendants* of it are *ſeauen*: *Care*, *Apologie*, *Indignation*, *Feare*, *Vehement Deſire*, *Zeale*, *Reuenge*. The *Parts* are *three*, *Diſcuſsion*, *Collection*, *Deteſtation*: by the *firſt* vvee make priuie-

2 Cor. 7.

priuie-search for our sinnes: by the *second*, we put them in hold: by the *third*, vve censure them with bitternes, and adiudge them to death. The *Meanes* of it are *eight*; *The Knowledge of the Law, of the Sanctions of the Law, of the Contempt of both, of the Guilt of sinne, of the Iudgement of God against it, of the Price of our Ransome, of the End of our Redemption*, and *of the Promise of Saluation.*

Now all this Knowledge, and (by sequel) this *Sorrow*, is from God, chiefly wrought by sharp (but discreet) *Application of the word.* This is that *Iesus* vvhom *Yee* haue crucified, saith *Peter* to the *Iewes*: *He* sets the *Accent* in the right place; this *yee*, was it that *prickt* them to the hearts. Yet must vve take heed vve throw not stones at the head of *Innocencie*, nor vent our *gall* to the *disgrace* of *Persons.* But, Oh, for a *Moses* in these dayes, to fetch *water* from the *Rocke*, and *tears* from the eies of our hard-harted *drunkards*, who swarme in euery place, carowsing *mans-bloud* in Cans, and Flagons. The land, at this day, *mourneth* because of *Oaths.* Acts 2. 36. Ier. 23. 10.

From the *Noble-man* to the *Kitchin-boy*, and from the *Lady* to the *Inckle-begger*, there is nothing but *Swearing*. They champe in their mouthes *the bloud of* GOD, as *Paul* calls it: that bloud, that *ſpeaketh better things than that of Abel*, the leaſt droppe whereof is more worth than *Mines* of *precious Mettall*, nay Gold, and Siluer are but *Tinker-mettall* to it. VVould you know the chiefe cauſe of this enormity? It's want of *application*: which once ſet on foote, would ſmite the conſciences of theſe offenders, and ſting the *Magiſtrate* for his cruell pitty, and dangerous conniuencie. But now, ſince the *Preacher* acts the *Paraſites* part (fearing the *ſpeech* of *Ahab* to *Michajah*, the ſame, in effect, with *Agamemnons* to *Calchas*,

Acts 20.28. Hebr. 12.24.

Μάντι κακῶν, ὀπόποτέ μοι τὸ κρήγυον εἶπας.

Hom. Il. 1. 1 Kin. 22.18.

Did I not tell you, he would not propheſie good, but euill?

ſince then hath *Blaſphemy* tane head, and feeling the reines lie looſe, hath layd Gods honor in the duſt. Ad to this euil, the laſines of our *vnlearned Miniſters*, who are all the ſixe daies meerely *ſecular*, and ſo but read, if reade

reade on the ſeauenth.

The next point contiguous to this, is *the Increaſe of this womans godly ſorrow*. VVhen the body receiues a wound, at firſt you ſee nothing but a *white line*: forthwith comes out bloud in great abundance. Deep griefe for ſinne is a while inteſtate, at laſt it yeelds *teares*, more ſparingly at firſt, but after *plenteouſly*. Thus *Eliahs* Cloud vvas but like a *mans hand* at the riſing, preſently the *heauen* vvas *blacke*, and there vvas a *great rayne*. 1 Kin. 18.

The *meaſure* of this *griefe* muſt be *great*, & *ſerious*; yet can it not poſſibly be *proportionall* to the *ſinne*, as *Scotus* dreames: which *Bellarmin* qualifying by the *diſtinction* of *Intenſiue*, & *Appreciatiue*, though he gather vp his feet more cleanly than the *Schoole-man*, yet is he found to inter-fere in his pace.

That we may conceiue great *griefe*, wee muſt acknowledge our ſelues *great ſinners*, and beware of the *Negation*, *Extenuation*, *Iuſtification* of our offences: for though we neuer committed heinous crime to the world-ward, yet many ſmall *ſins* clotterd together, will

will make a sad *lumpe*: though in truth no sinne be *little* in it selfe, but *damnable*.

The *Romanists* make but *seauen Deadly sinnes*, all which are couched in this word *SALIGIA*.

Vt mortem vites, semper SALIGIA *vites.*

By *S*, is meant *Superbia*, by *A*, *Auaritia*, by *L*, *Luxuria*, by *I*, *Ira*, by G, *Gula*, by *I*, *Inuidia*, by *A*, *Accidia*, or rather Ακεδία. Crafty *Cubs*; for they haue left out *Idolatry* that *Master-sinne*.

Foure things declare the *grieuousnesse* of *sinne*; *The Law*; *Punishment in our selues and others*; *Terror of conscience*; *The death of Christ*. There are *foure Crying sinnes*, for which wee must weepe, like *Rahel*, that would not be comforted: *Murder*, *Sodomitrie*, *Oppression of widows and Orphanes*, *and Detayning of wages*. Some of these *sinnes* are rife among vs; therfore God calls vs to *baldnes*, and *sack-cloth*: but behold *Ioy* and *Gladnesse*, *slaying Oxen*, *and killing Sheepe*, *eating Flesh*, *and drinking Wine*. Nay we haue learn'd the *Epicures Enthymeme*, *The Prophet Esay* saies, *We must die to morrow*; *Therefore let vs eate and drinke*.

Genes.4.10. Genes.19.13. Exo.22.23. Iames 3.4.

Isaiah 22.13.

In

In the next place let vs view this womans *Neglect of her selfe: She wipes Christs feet with the haires of her head.* Certainely *she* wanted not *fine linnen* to haue dride them, but now shee will consecrate her deerest *Ornament*, which so oft, which so gently shee had kemb'd, and broyded so cunningly against the Glasse. The *haire* is but a poore *Excretion*, yet strange it is how some admire it. The *Gallant* must haue his *fleece* of *Vanitie*, at least, one *Locke* effeminately twisted. For which *pride*, hee is sometime so iustly punisht, that hee's forc't to fall to his *Gregorian*. Our *Daughters* of *Sion*, spend the *Morning-time* (the *prime* and freshest of the day, and fittest for *Prayer*) in crisping, curling, building Towers on their heads: changing the colour with liquors, powders: borrowing, and buying, of the liuing, of the dead. Nay, they counterfait the *great Seale of Nature*, and walke with artificiall Complexions, which GOD will one day wash off with *fire* and *brimstone*, fall they not in time to *Deprecation*. Thus we threaten, but what

care they? They will ſhrieke, and ſqueale, at the leaping of a *frogge*, but not ſhrinke an inch for all the curſes in the *Bible*.

VVe are now to conſider this womans *loue: She kiſſed his feete*. *Fiue* kindes of *Kiſſes* are found in *Scripture*. The *firſt* a *whoriſh one: ſo ſhee caught him, and kiſſed him*, *Prou.*7. 13. The *ſecond* a *chaſte one*: thus *Iacob kiſſed* his cozen *Rahel*, *Ge.*29.11. The *third the Kiſſe* of *Curteſie*: *Thou gaueſt me no Kiſſe*, *Luke* 7.45. The *fourth the Kiſſe of Treaſon*: Thus *Ioab kiſt Amaſa*, 2.*Sam.*20: and *Iſcariot* our *Sauiour*, *Matth.*26.49. The *fift*, *the* Symbole of *Peace*, and *Brother-hood*; *Greete one another with an holy Kiſſe*, 2 *Corin.*13.12. This *Kiſſe* was *reuerent*, and argu'd the *truth* of *Loue*, which *Loue* (to vſe *Scaligers definition*) is *an affection vniting the ſoule with Chriſt*. It imports *three* things, an *Inclination*, wherewith ſhee was affected: a *Deſire*, wherewith ſhee was rauiſhed: a *Ioy*, wherewith ſhee was quieted. The *meaſure* of this *Loue* is *without meaſure*, ſaith *Bernard*. The *Schoole-men* giue two acute *Reaſons*. Firſt, becauſe *Loue* is the vtmoſt

vtmoſt end of our affections. Now the *End* of *Deſire* is without *End*. Therefore the *Phiſitian* puts an *end* to his *medicine*, neuer to the *health* of his *Patient*. Secondly, a *meaſure* is found in *Loue*, not as in the *thing meaſured*, but as in the *meaſure*, in which there can be no *exceſſe*. Ariſt. Pol. 1.

Our Aduerſaries, that call themſelues *Catholiques* (as did the *Arrians* and *Donatiſts*) avouch with confidence, that they onely *loue Chriſt*. How proue they it? By an *Argument* drawne from *Kiſsing*: they *Kiſſe* his *Picture*, the *Pax*, the *Altar*. But ſtay: the *Iſraelites*, vnder *Ieroboam*, might ſtand as much on ſuch *kiſsing* as they: yet the Prophet *Hoſea* tells them they *kiſt* the *Calues*. Do our reſolute, diſſolute *Catholikes* loue *God*? Then would they loue our dread *Soueraigne*, his *Vicegerent*. So they doe: ſo they ſay. Hoſea 13.2. 1 Pet.2.17.

No, *Bellarmine* (their *Pythagoras*) reades them another *Leſſon*, *De Rom. Pont. lib.* 5. *c*, 7. *Non licet Chriſtianis tolerare Regem Hæreticum*: *It's not lawfull for Chriſtians to indure a King that's an Heretique*. And what *King*

counts hee an *Heretique*? The *Protestant*. VVitnes his owne words: *Regnante Constantino, florebat fides Christiana. When Constantine raigned, there was nothing but Christianisme: When Constantius raigned, there was nothing but Arrianisme: VVhen Iulian reigned, there was nothing but Ethnicisme: VVhen* Henry *of England, and* Edward *reigned, there was nothing but Lutherisme: VVhen* Elizabeth *reigned, there was nothing but Caluinisme.*

Now when *Subiects* are thus *Iesuited* (vnlesse GOD restraine them) they study professedly the *Art* of *King-killing*. Shooting as dead as *Maureuell*, poysoning as sure as *Brazuto*, stabbing as right as the *Iacobin*, goring as deepe as *Rauilack*. VVhen first I beheld the *Quarters* of the *Pouder-traitors*, my heart began to earne, and the teares stood in mine eies: at last, I was sorie that I was sorie, and charg'd my soule not to enter into *passion*. O! but they will neuer do so more: Not till the next time: For at this houre (like *Catilins*) they *note vs with their eyes, and*

and designe vs euery one to Death.

At last we are almost come a-shoare, ready to cast *Anchor*; for now remayneth onely this womans *Bountie* to be touched. Shee *annoynteth Christs feet with Ointment*. The *annoynting* the head, was an act of *kindnesse*, much vsed *then* at *Bankets*, in the *East-Countries*: for vs we must show from this *Example*, the life of our *Faith*, by *Communicatiue* goodnesse. And this must be performed *sincerely*, that the *Neighbour-hand* take not notice of the deed: *chearfully*, that the eye be not clouded with disdaine: *seasonably*, that the heart be not broken with delay: *plenteously*, that *all* may haue some: *discreetly*, that some may not haue *all*.

Rich man; thou shalt perish soule and body, though thou neuer *hurt* the *poore*, if thou doe not *helpe* them. *Depart from me yee cursed into euerlasting fire* (saith our *Sauiour*:) for what? for *Oppressing* the *Needy*? and for *sinnes* of *Commission*? No, for not *Succouring* the *Needy*, and for *sinnes* of *Omission*. *Math.25.41.34*

VVhat then will become of the *sacrilegi-*

ous Patron, that *Rob-God*? (I'le not eate the word, for I had it from the *Prophet Malachy*:) hee thinkes the *Tenth* a *golden Fleece*, and a *goodly Sheafe*, but hee ſhall finde that the *lockes* of the one, and the *yawnes* of the other, ſhall choke him. Shortly will the *Lord* ariſe, lay himſelfe fayre in his *Bow*, and ſend the *Arrowes* of *Death* ſinging into his boſome.

And what will become of the *Lord of the Towne*, that takes away the *Commons*, incloſes whole *fields*, vnpeoples the *Country*, rackes, improues, vndoes his *Tenants*, kils the *Dam* with the *young-ones*, the *Mother* with the *Children*? Let him *reſtore*, and doe the *workes of Mercy* quickely, or, as the *Lord* liues, he ſhall wring his hands, and rue the time that euer hee was borne.

And what will become of the brauing *Knight*, that builds like *Auguſtus*, drinkes like *Tyberius*, ſpends all, more than all, in *Reuils*, in *Licentiouſneſſe*? His *Chimnies* ſhall cry *vengeance* againſt him, that breathe out no reliefe to the *Orphan*, hee ſhall ſigh out a

Tandem

Tandem fi, and griefe ſhall breake the kall of his heart.

And what will become of the grim *Vſurer*? O wretch! yet will he tell you, ſome *Miniſters* approue him, yea, and ioyne with him in the *Trade*. *O Theife! O Theeues!*

And what will become of the vnconſcionable *Lawyer*, that leades his *Clyent* into a *Maze* of *trouble*? A *Motion* to day, to morrow croſt, *Execution* ſuſpended, and cald in queſtion by a *Writ of Errour*. I hope, ſayes the plodding weather-beaten *Soule*, I ſhall haue an end of my *Sute* the *next Tearme*. Nay, nor the *next Tearme*, nor the *next*; nay, nor the *next* yeere, nor the *next*. Behold, the *Lord* will be a *Lion* to theſe men, as he vvas to *Iudah*; or elſe a *Moth*, as he was to *Iſrael*: he will eyther deſtroy them ſodainely, or conſume them lingringly.

And what will become of the *ſlye Vnderſheriffe*, who will take *double fees*, that *Gryphin-like* he may *flocre* his *Neſt* with *Gold*? Doubtleſſe this *ſinne* is written with a *Pen* of *Iron*, and with the *Claw* of a *Diamond*.

And

And what will become of our *Lamb-bayliues*, and *Cheese-bayliues*, who to stocke their ground, and cram their wallet, vvill let *honest* men alone, when the *Sediment* of the *Country* must be stird vp for *Iurors?* Surely these things are in the eares of the Lord of *Hosts*, the *Author*, and *Patron* of *Iustice*.

If now some *Sycophant* shall closely say, Hee's bold with others, but dare not come neare the *Scarlet-Robes*: let him take this *answere* from him, who was neuer yet taxt for soothing greatnesse: *This Circuit neuer saw so Reuerend Iudges.* For which mercy, and all other, to GOD, the *Father*, the *Sonne*, and the *Holy Ghost*, be *honor* and *glory*, for euer and euer.

Amen.

The L. Chiefe Iustice of England, and I. Winch.

FINIS.